

# CHRISTIAN MONITOR,

## RELIGIOUS INTELLIGENCER.

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FOR THE CHRISTIAN MONITOR.

### TEMPTATION.

*Come home with me and refresh thyself; and I will give thee  
a Reward.—1. Kings, 13, 7.*

Who would not have accepted such an invitation? It came from a king. The person invited, might have thought it an honour, to refresh himself at the table of a monarch; and the reward would probably have been worthy of the prince of Israel. Who would not have consented?

"My son, if sinners entice thee, consent thou not." "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it; turn from it and pass away." But what would have been the danger of receiving refreshment, especially when one was weary of his journey? Besides, Jeroboam was a king. Aye, and a wicked one too! The language of all temptation is, "Come home with me and refresh thyself, and I will give thee a reward."

Jeroboam, the rival of Rehobeam son of Solomon, was a wicked prince: and so little did he fear God, that he prostituted the holy religion of his country, and made the people idolatrous to secure his own aggrandizement. He was apprehensive that the tribes over which he ruled, if permitted to worship at Jerusalem, would

return to their lawful king, the son of David and Solomon. To prevent this, he made two golden calves, and erected one in Bethel, the other in Dan; and said unto the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." He artfully insinuates, that a long and fatiguing journey to the temple in Jerusalem, was needless; and thus having prepared their minds, by an introduction suited to their feelings, he blasphemously saith, concerning his images, "behold thy gods, O Israel." How could they disbelieve a king, who evidently consulted nothing but their convenience; and had the welfare of his subjects, near his heart? This idolatrous, hard-hearted, rebellious people were easily gain'd: but while Jeroboam was sacrificing to his calf in Bethel, Jehovah sent a prophet to reprove the prince, and warn the people of their danger. The man of God, (for he was a good prophet, although he fell into temptation,) was charged by the Holy Spirit, to "eat no bread, and drink no water," while on his journey from Judah to Bethel; and not to return the same way he went, lest he should fall into sin. In obedience to the divine command, he came boldly to Jeroboam, who stood by the altar to burn incense, and as a messenger from God Almighty, cried; "O altar, altar! thus saith the Lord, behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places, that burn incense upon thee; and men's bones shall be burnt upon thee." So bold was this man of God, as to inform the king of his destruction, before all the people. He did not attempt to smooth the matter, or favour the wicked prince, by a delicate apology, indicating that his duty was unpleasant, and that he obeyed God, in delivering this message, through fear of divine indignation. After he had delivered the prediction of the Lord, to prove his mission divine, he gave them a sign; that the altar should be rent, and the ashes upon it poured out. Jeroboam, enraged at the prophet, stretched forth his hand, saying, "Lay hold of him!" but mark the wonderful interposition of Providence: his hand dried up, so that he could not draw it in, or return it to its former situation. The altar also was instantly rent; and thus Jehovah gave two very convincing proofs, that he was with the prophet, and had come out in indignation against an idolatrous prince. The king

was now convinced, that he could not resist the mighty God of Jacob : and he entreats, that the divine messenger, would pray the Lord, to restore his arm. The man of God besought the Lord and Jeroboam's arm was restored to him again. The cords and sinews that had been dried, immediately received moisture, and were capable of performing their peculiar functions. Such miracles were sufficient to convince the prophet that God was with him.

Jeroboam now requests the prophet, to go home with him, refresh himself, and receive a reward ; but he refuses, alleging, with much propriety, the command of his God. If the king would give him half his house, the prophet would neither eat nor drink in it. By associating with this idolater, he might have been led astray from the path of duty. So he went another way, and returned not by the way that he came to Bethel. Conscientiously, he resolved to obey his duty ; and hitherto he has conducted with becoming firmness. Many temptations, such as fear, fatigue, and the promise of refreshment and reward, had assail'd him ; but none of them could gain the victory over him. He had endured trial, and retained his integrity.

Who after this, would expect to hear, that the prophet was seduced ? Alas ! that imaginary security, which ruins thousands, destroyed him. When he had gone without the city, he thought the danger past, and sat him down under an oak. What the solicitation of a king could not do, while the good man was watching for the enemy ; a gentle zephyr, and the cool shade did, when he was off his guard. From the moment, that he relaxed from duty, and yielded to the siren song of the enchanter, we may date his destruction. Sitting under an oak, an old prophet, whose sons had informed him, what had taken place at the altar, found the man of God. This son of Bethel, had malice in his heart, was probably a friend of Jeroboam, and resolved if possible, to make the man of God disobey the divine injunctions. Disobedience he thought would weaken or destroy the evidence of his mission. If he could be persuaded to return and eat bread contrary to what he had declared to be the will of God, the king might be persuaded that he was an impostor, and had performed those miracles, which he

gave as signs by some magic art: Such a detection would have been highly gratifying to Jeroboam; and must have introduced the old prophet to royal favour.

(To be continued.)

### PSALMODY.

*O sing unto the Lord a new song; sing unto the Lord all the earth."*

(Continued from page 598.)

THE DESIGN OF PSALMODY, is to soothe the soul, ennoble our ideas, elevate the affections, and thus glorify the God of Heaven. Amusement is not the design of church music; unless by that word is understood delight in God's character, law and dispensations. It serves to refresh the mind, and prepare it for the other solemn duties of the sanctuary; but to think of diverting ourselves when in the more immediate presence of Jehovah, when in the house where his glory delights to dwell, is impiety. Harmonious sounds have a very surprising effect upon most minds; and as in the case of Saul, so in many other instances an evil spirit is driven away by music; the savage and the restless child are hushed into peace. When many voices are united in joyful chorus, the good man feels that heaven is commenced in his own breast; the pomp of the world sinks into insignificance; the glory of God begins to be unfolded; the songs of saints in bliss seem to be heard by the longing soul. Sometimes the gospel is effectually preached by a company of singers; and when they say, "O give thanks unto the Lord; for he is good:" some trembling, hoping, praying sinner may respond, "for his mercy endureth forever." In this manner the influence of our holy religion may be extended, and extended, and extended; until all the earth shall sing unto the Lord. There is another use of singing in public worship. It attracts many to the house of God, who would be drawn, neither by prayer nor preaching, and who can tell what may ultimately be the effect? "Sing us one of the songs of Zion," they say; and although the little band of

brethren may be ready to hang their harps on the willows, saying, "How shall we sing the Lord's song in a strange land?" yet who can say that the truth may not, in some blessed moment be made to sanctify the heart? Ardently longing for the salvation of souls, the children of the *Most High* should seek to charm the impenitent with celestial strains; and if possible make them wish to be Christians. To the accomplishment of this end, *THE SUBJECTS OF DIVINE SONG*, are admirably adapted. God's character is presented in the most pleasing and majestic light. The psalms proclaim him perfectly great, glorious and good. Make a joyful noise unto God all ye lands: sing forth the honour of his name," make his praise glorious. Say unto God, "How terrible art thou in thy works!" "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about him: righteousness and judgment are the habitations of his throne;" Alarming is the description of God's displeasure. "A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord." The heavens are said to "declare his righteousness." All God's natural and moral perfections are represented, in the Psalms, with inimitable sublimity; and should all engage our attention, when we sing unto Jehovah with vocal or instrumental music, fully with a loud noise." Concerning his omnipresence, the chief musician saith; "O Lord thou hast searched me and known me," thou hast "laid thine hand upon me." "Whether shall I go from thy Spirit?—If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the utmost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Such poetical strains adapted to appropriate music, and sung in a becoming manner, might almost make an atheist feel the presence of God, and an unbeliever realize that the eyes of Jehovah are open to discern the most secret actions.

God's wondrous works are all proper subjects for public praise; but Christians should more particularly "sing unto the Lord a new song;" a song, which until the sin of Adam, was never attuned to golden harps, or heard in the celestial temple. O sing the song of redeeming love! A past eternity had rolled on, before an angel

thought of pardoning goodness, began to pry into the mystery of godliness, or shouted glory to God in the highest, and on earth peace." Now there is joy in heaven, when the angels hear any mortal singing in sincerity, the new, the most enrapturing song of paradise. Lift up your eyes, and behold in the midst of the throne, surrounded by countless nations, and millions of immortal beings of every tongue, **A LAMB slain, a Lamb** from the foundation of the world. Before him, the innumerable multitude, "having every one of them harps, and golden vials full of odour, which are the prayers of saints," fall down, worship, and sing this new song, saying, thou "hast redeemed us to God, by thy blood, out of every kindred, and tongue, and nation : and hast made us unto our God kings and priests." Exulting in the future advancement of the gospel, "I heard the voice of many angels round about the throne." I beheld and lo, the knowledge of the Lord filled the whole earth; the nations were all holy; ten thousand times ten thousand, and thousands of thousands, united in singing: "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Every creature which is in heaven and earth, I heard responding, amen! amen, Lord God, Almighty Redeemer! Man, if he would sing this song in glory, must learn it here on earth; must sing it in spirit, and if he has no voice for concord, God will hereafter enable him to make melodious consonance with heavenly choirs. Sing then, the mediator, the man, *Christ Jesus*, who declared that the *Father*, the one God, dwelt in him with all the *fullness of the God-head*. Bless the mercy of God, which hath redeemed you from destruction, which crowneth his people with loving-kindness. The Lord is in his own nature, which was displayed by the incarnation, "merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." We should sing the birth,



the life, the death, the resurrection, the ascension, the exaltation at the right hand of God, of him who is the believer's hope, joy, confidence, strength, song and salvation.

(To be continued.)

*The author of the following piece appears to have meant well.*

*His remarks are just wherever they will apply; and on this account we insert them and wish them to be regarded. But we hope they are not very extensively applicable.*

[From the Assembly's Missionary Magazine.]

### ON PREACHING.

That the preaching of the Gospel is a divine institution, and, that to be a preacher of the Gospel, or an ambassador of Christ; is a trust, the most sacred, important, and interesting that can be committed to mortals, must be acknowledged by those who believe the holy scriptures. In the words of the pious Mr. Newton,

"No post on earth affords a place  
For equal honour or disgrace."

It is not long since I had an opportunity of hearing an excellent sermon from these words, "Brethren, pray for us." This is a reasonable request from ministers to their people; and there are none, I hope, who know the efficacy of prayer, but will consider it a privilege and a duty. The pious soul is much interested in the Redeemer's Kingdom; consequently, must earnestly desire to see it spread; and this will lead to fervent prayer for those who are more immediately concerned in promoting the cause of religion; that they may be 'workmen that need not to be ashamed; rightly dividing the word of truth'; and, 'that the word of Christ may have free course, run, and be glorified' through their instrumentality.

Ministers seldom have an opportunity of hearing sermons themselves, and therefore they are willing to be aided, not only by the prayers of their hearers, but also by the counsel and advice of the

more intelligent and prudent, as to the best mode of preaching. They are aware that the pious hearer knows what kind of preaching has been most effectual on his heart, both for conviction and edification; and although circumstances may sometimes a little vary christian experience; yet, in general, "as in water, face answereth to face, so the heart of man to man." I hope I shall be excused while I take the liberty of pointing out some things which have appeared to me defects, at least in some modern preaching; and first, that of addressing the whole congregation as if they were all believers. This is certainly not giving to each their portion in due season. This practice appears to me as absurd as it would be for a physician to deal out the same medicine indiscriminately, and in equal portions, to all his patients, without once inquiring into the nature of their diseases, situations or circumstances. Another defect, in my opinion, is, that of lending the hearers to conclude, at least by fair implication, that the situation of sinners now is different from what it was in the days of the apostles; and that conviction of sin by the law is not now so necessary but that sinners may be converted without any particular experience of their wretched condition as sinners. This kind of preaching has, in my opinion, a dangerous tendency. It leads sinners to cry "peace, peace," when there is no peace, and prevents their application, in a great measure, at the throne of grace for the influence of the Holy Ghost, whose office it is "to convince of sin," and to prepare the way for the reception of the Lord Jesus. A third defect in my opinion is, that ministers, too often do not insist enough upon the great and important doctrine of regeneration, that they do not sufficiently point out its leading features, guard against its counterfeits, and press the necessity of it upon every individual, whether professor or not. If ministers were to insist much upon this interesting passage, John iii. "Ye must be born again," it would under the divine blessing, be likely to bring many to inquire, "what they should do to be saved?"

To be a workman that needeth not to be ashamed, is to be a consistent workman, consistent with the word of God and consistent with himself. But when we hear the preacher in the beginning of his discourse, acknowledge the depravity and wretchedness of our natural state, without pressing the necessity of an



entire change, the influence of the Holy Ghost to effect this change, and faith in the Lord Jesus Christ as the only way to rest and peace; we cannot see this consistency, nor can we feel that comfort which we would wish to feel. Preachers who would be master builders, must be careful as to the foundation; a mistake here may ruin all; and I believe, generally, there is much of the rubbish of pride, self-love, and self-conceit to be done away before the sinner can discover the Lord Jesus Christ, as the rock upon which he is to build. I observe that most of those, who have been eminent for their success in the gospel ministry, have been much employed in pressing upon the consciences of their hearers, the necessity of an entire change, in pointing out the nature of this change, and what is to be understood by coming out of themselves to the Lord Jesus Christ. Among others I would mention a Flavel, a Doddridge, an Erskine, a Gilbert Tennant, a Whitefield, an Edwards, &c. &c.

From these considerations, and many more that might be mentioned; it will appear, that ministers stand in greater need of our prayers and sympathy than any others. If they are unfruitful, or are unconverted themselves they stand on peculiarly dangerous ground; for as their very avocation constrains them to think speak and write much on divine subjects, this, by the subtlety of Satan and the boundless deceit of the human heart, puts them so to speak beyond conviction; taking all this for gracious exercises. If they are faithful and zealous, they will be the grand objects of the malice of the prince of the power of the air, and the children of disobedience, in whose heart he rules. Ahab could love four hundred false prophets, but there was one true one, whom he could not but hate; in this, ministers are often like the Apostle Paul, the more they love, the less they are beloved.

May the spirit of grace and supplication be poured out on all Christ's ministers and people, and may there be joy in heaven and upon earth, at the conversion of many sinners, because of the return of many prodigals to their heavenly father! And that will be as life from the dead.

W.

## EXTRACT FROM

*The Third annual Report of the New-York Bible Society.*

(Continued from page 598.)

The interesting intelligence contained in the eight Report of the British and Foreign Bible society, is full of consolation to all the lovers of Zion. The Missionaries at serampore, to whom the New-York Bible Society sent one thousand dollars in the year 1810, have translated and printed the New Testament into five languages, and the old Testament into Bengalee; and are now translating both into four more dialects. Sabat himself, a convert to the bible, as stated by Dr. Buchanan, has completed the translation of the New Testament, and the book of Genesis, into Arabic. A Persia translation of the New Testament from the Greek is nearly completed. The Hindostance translation of the New Testament, and the three first Gospels of the Felingia language, are now in the press. At Bombay, the printing of the Malayalim version of the Gospels, to supply the christians discovered by Dr. Buchanan, was, in September, 1811, advanced as far as the 12th chapter of St. John. A Chinese translation of the New Testament, by the Rev. Robert Morrison, is in great forwardness; and at Ceylon it is proposed to translate and print the old Testament in the Cingalese dialect.

The grant of the British and Foreign Bible Society for Calcutta this year, is five thousand pounds sterling.

An Auxiliary Bible Society has been organized in India, which promises to be amply supported, and extensively useful. Fifty-three new Auxiliary Bible Societies have been established in Britain, since the last Report, which have contributed nineteen thousand one hundred and fifty pounds sterling to the funds of the Parent Society in London. That Society has already issued 140,415 Bibles, and 291,524 Testaments, exclusive of those circulated at the charge of the Society in foreign countries.

The Managers anticipate the approbation of the New-York Bible Society, for having employed the funds they possessed, in promoting the great object of this institution, by an extended purchase and distribution of Bibles. The aggregate number distributed since the organization of this Society, in December, 1809, is 5869.

The number of Bibles on hand last year was,	638
Purchased this year,	2500
Do. German do. 28—Welch do. 25.	50

Distributed,	3188
	2566

Leaving now on hand,	632
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The state of the Treasurer's account, which is annexed to this Report, is in substance as follows :

The amount in the Treasury at the last Report, was, \$ 1775, 29

Additional receipts since, 740 56

2515 81

Expended during the same period for Bibles and charges, 1744, 07

Balance now in the treasury, \$ 771 44

Can so low a state of the funds, directed to so benevolent a purpose, comport with the sensibilities, or the wishes, of christians, enjoying the exalted privileges vouchsafed by a sovereign and gracious God to the city of New-York, and animated by the examples just exhibited to their view?

The Board of Managers feel it an imperious duty to make a renewed demand on christian benevolence, to enable them to prosecute with effect the evangelical and beneficent work in which they are engaged. They trust to the love both of God and man in the hearts of believers, to replenish their funds, that they may go on in this work of the Lord with increasing zeal, and increasing usefulness.

The Lancasterian system, and other means lately adopted for rendering education easy and general to all ranks in society, encourage the hope that the rising generation will all be taught to read. How essential, how powerful an aid will not this prove for the diffusion of Gospel truth? The leadings of divine providence, in this respect, are as a voice from heaven, to Bible Societies, to increase their exertions, and to hope for success. When we look into the interior of our own state, and of the United States, with the calculation of recent experience, how many families must still be destitute of the Bible. In a late number of the Christian Obser-

ver, we are informed that, from a pretty accurate computation there are yet three hundred and fifty thousand families in England and Wales who have no bible in their houses; and that nine hundred thousand christians in India, are also destitute of the word of life. Could we institute a strict scrutiny in this land, we should find excitements sufficient to rouse every christian mind to exertion in the blessed work of disseminating the word of God amongst thousands of families who are unable to procure it.

Let us for a moment contemplate the value and importance of the sacred volume, which it is both the duty and privilege of this society to circulate.

Such is its importance, that God himself gave inspiration to the holy men who penned it; and directed his powerful providence to preserve it pure and entire, through successive ages. It is inestimably precious; for it reveals the great mystery of godliness, God manifest in the flesh; it marks, and shines along, the only path that leads from the abodes of darkness, to the regions of unclouded day.

(To be Continued.)

#### EXTRACT FROM

*A Letter from a clergyman in Boston, to the Rev. John Stanford, of this city, dated Boston, Dec. 22. 1812.*

"A few days ago I purchased a book entitled *ELY'S JOURNAL*, in which I see your name is mentioned. I think it a very interesting work. I know not when I have read a book with more pleasure. How praiseworthy are such receptacles for the poor, the blind and lame, and how important and desirable that they should have a stated preacher of the gospel. I never saw *Mr. Ely*, but his little volume has inspired me with an affectionate regard for him. I admire the faithfulness and benevolence of the man, and should I visit New-York again, I should have no higher ambition than to preach in the Hospital and Almshouse. How happy is the man on whose head light the blessings of those who are ready to perish!"

*Extracts from the Life of the Marquis De Renty, continued.*

The way thro' which Christ past to Glory was ignominy, pain, and the cross; yet they who call themselves his followers expect and desire another way.

Blessed be sickness, and the loss of friends, honour, and goods, which bow us toward the earth; if they set us upright, and make us lift up our eyes to heaven, and see that all earthly ties which separate from God, are obstacles to our real happiness.

The injustice and oppression of his mother were the greatest trials of patience he experienced. She claimed a large share of what his father bequeathed to him. Though he begged her with tears, to take him and his family to herself, and afterwards dispose as she pleased, the goods bequeathed to him: she would not. She chose all the arbitrators;—and though they awarded to his disadvantage, she renewed a prosecution in the Parliament of Dijon where he found all men's minds prejudiced against him.

He was accustomed to say—That he felt no difficulty at all, in his younger years, when he was in a state of dryness and desertion, and wholly deprived of sensible comforts.—He had patience to wait for comfort; and did not fret, as some do, and run this way and that way, as if by their own means they could procure it, seeking not for faith so much as some other support. The just should live by faith, and rest on this foundation in patience; and be still. Sensible comforts are but cordials, and supplements to the smallness of our faith. We should not cast away our confidence, or the shield of faith. He rested on this, and not on visions, miracles, or revelations. His care was to cultivate and adorn his soul with faith, hope, and charity, and give himself up to a hidden and divine life.

## POETRY.

## FOR THE CHRISTIAN MONITOR.

*Arr. Editor,*

STEVENSON'S songs have always been much admired by the gay, thoughtless and dissipated: the following is his *Legacy*



transposed by a female correspondent, and changed to answer the purpose of piety.—M. W. N.

**WHEN** in death I shall calm recline,  
**Angels !** bear my soul above ;  
**There** to live upon smiles divine ;  
**Sweetly** rest on the bosom of Love ;  
**Never** to shed one tear of sorrow,  
**To sully** the joys so brilliant and true ;  
**No bliss** from seraph shall I there borrow,  
**The Saviour** will those joys renew.

**My cup** of love is overflowing ;  
**Comforts** ev'ry hour renew'd ;  
**Never** will Jesus cease bestowing  
**Blessings** bought with his precious blood ;  
**May** his Spirit around me hover,  
**Brighten** my view of glories on high ;  
**Guide** by his counsel, till life's toil is over,  
**Then** bear me to the upper sky.

**Oh** my soul ! let anticipation  
**Of joys** so rich—so happy a rest ;  
**Strengthen** desire for the consummation ;  
**Prompt** thee to seek an abode so blest.  
**Spirit** divine ! grant thine assistance,  
**At truth's** chaste altar aid me to bow ;  
**And Father** in heaven ! give me acceptance,  
**When** freed from sorrow, the world, and woe.

#### FOR THE CHRISTIAN MONITOR.

“ **OBITUARY.** ”

[The happy exit of a purified and renewed soul, teaches us first, that man is mortal, and must repose this organized mass of matter with its original dust. 2. That the soul, as an immortal, has her views and hopes extended beyond the grave. 3. It raises a desire that we “ may die the death of the righteous, and that our



last end may be like his, or hers." If these views should excite us to implore the mercy of God to create in us new and clean hearts, that we may be enabled to live the life of the righteous ;—then the purpose of God, and the design of death and life will be accomplished. For the grand object of life, is to be continually in a state of preparation for death and judgment to come. The following account of the glorious and joyful departure of Ann W.— of B—m, Penn. penned by a very amiable and pious sister, is at once instructive, impressive, and affecting. She thus expresses herself in a letter dated 20th of 2d mo. 1813.]

"I was with my dear sister during the last five months of her illness. A few days after I arrived, she told me, that she had had a hard struggle for resignation, and had been favoured to attain it fully, not feeling the least inclination to recover.

She suffered, therefore, with *remarkable patience* ; often saying she had great cause to be thankful : and for the most part of the time, she was favoured with much enjoyment of the divine presence. But for a season she was deeply tried with desertion : during which she often said to me, that although she felt no condemnation, yet that darkness surrounded her, and she felt nothing that was good : yet expressed her thankfulness that in this trial of Faith, the anchor of hope, was preserved, and a confidence felt that the clouds would be dispersed, and her way made clear: often saying, that she trusted in the mercy of that being, who would not cast off those that loved him above all things. And he, in his own time, which is ever the best time, was pleased to command the waves to be still ; and cause the light of his countenance to shine again, in an abundant manner. And I may say, that during the latter part of her illness, I never enjoyed the divine presence in so great a degree ; it being like the master's taking up his abode with us, attended with the harmony of angelic spirits surrounding us, uniting with us in high and holy anthems of praise ; saying, in heavenly language, " *Not my will but thine be done.*"

Her senses were preserved to the last moment : and as her *fraturation* had been deep ; and her faith, tried : so her confidence remained *unshaken* in the awful hour of dissolution, in which her sufferings were extreme, and of long continuance, being 18 hours in the bitter agonies of death. During this, (to us) deeply trying

scene, she often prayed for patience; saying, that she had often lived on it. In an audible voice, she said, "I go willingly, I go freely, I am resigned, not my will, O Lord, but thine be done. Grant me a seat, dearest Father, in thy glorious mansions of peace and rest."

At another time she said, "The prospect is a glorious one: there is no fear in it:" and a few minutes before the close she clasped both my hands in hers, and with much earnestness exclaimed; "Now I shall go. Be pleased dearest Father, to open the door, and let my spirit enter in." She then said, "The work is finished," and immediately expired.

Happy exit! the day of her death is better than the day of her birth: and, tho' I shall greatly miss her precious and endeared society, and feel my loss to be great; yet knowing, that she is forever happy, escaped from a life and all its train of ills, may I, instead of repining, render thanksgiving and praise, to him to whom alone it is due; because that he hath perfected, and united unto himself, the spirit, which he, in his infinite wisdom, hath seen meet to separate from us. And may we, who yet remain behind, be so preserved in a faithful obedience to his most holy will, that in the awful closing hour, we may be favoured, also, to feel the supporting evidence of his favour: yea, feel that peace which is the assurance of eternal rest."

[To die thus divinely favoured, let us daily make preparations for the hour of dissolution, which assuredly cometh.]

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In glory, all religious differences and disputes will forever cease. There will be an universal shaking of hands, in heaven.

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#### TO SUBSCRIBERS.

This number closes the third quarter, and, according to our terms, brings about the fourth quarterly payment, which closes the first year of the *Christian Monitor*.